EPISTLE TO FRIENDS.

BRIEFLY

Commemorating the Gracious Dealings of the Lord with them; and warning them to beware of that Spirit of

Contention and Division

Which hath appeared of late in

George Keith,

And some few others that join with him, who have made a Breach and Separation from FRIENDS in some Parts of *AMERICA*.

By *THOMAS ELLWOOD.*

Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, Rom. 16. 17.

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AN EPISTLE TO FRIENDS, &c.

Dear Friends,

WHOM the Lord hath called with an holy Calling, and who, through faithfulneſs to the Heavenly Call, are become the Choſen of the Lord, it is in my Heart, in the openings of the Love of God, to ſend theſe few Lines amongſt you, as a Salutation of true and hearty Love unto you, and in the tendering ſenſe of the Lord's unſpeakable Goodneſs unto us, which at this time reſts, with an affecting weight, upon my Spirit, briefly to commemorate the gracious Dealings of the Lord with us, ſince we have been his People.

Great and manifold have been the Mercies of our God, unto us his People, in this his day; and his loving kindneſſes are beyond expreſſing. When we were young and little, his Fatherly care was over us; he preſerved us, and nouriſhed us, and cauſed us to grow up before him. How

did he carry his Lambs in his Bosom, when the Beasts of Prey roared on every side seeking to devour! Who can rehearse the many Deliverances he hath wrought for his People, in their passage from Spiritual *Egypt*! How hath he girded their Loins with strength, and covered their Heads in the day of Battel! How hath he subdued their Enemies before them, and put to flight the Armies of Aliens! How hath he fed them with Bread from Heaven, and made them to suck Honey out of the Rock! Yea, he hath caused the Rock to give forth Water abundantly, and hath been to his People as a Brook in the way: So that, from a sensible Experience, we can say to his praise, Our Bread hath been sure, and our Water hath not failed, as we have singly relied on him. Oh! his goodness is unutterable, and his faithfulness hath never failed them that have trusted in him. When have we ever been in Prison for his sake, and he hath not visited and comforted us there? What Sufferings have any undergone on his account, and he hath not abundantly recompensed the Loss? Nay, hath he not often stopped the Mouths of Lions, and reproved Rulers for the sake of his People, saying, *Touch not mine anointed, and do my prophets no harm*? In all our Exercises he hath been with us, and he hath stood by us in our sorest Tryals; yea, he hath caused his Angel to Encamp round about us, that no Weapon formed against us hath prospered, but every Tongue that hath risen up against us, the Lord hath given us power to condemn, blessed be his holy Name, and exalted and magnified be his glorious Power for ever.

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These things, and much more than I can write, I doubt not but ye, my dear Friends, are witneſſes of, ye eſpecially, my Elder Brethren, who were called early in the Morning of this day, and have ſtood faithful in your Teſtimony for God until now; who from your own both early and late Experiences can ſet your Seals to the Truth hereof. And unto you I do believe this brief Commemoration of the Goodneſs and loving Kindneſs of the Lord to his People will be pleaſing and *delightful*, as I hope it may prove *uſeful* and profitable unto us all, in the ſtirring up of the *pure Mind*, and putting us in freſh remembrance of the Lord's manifold Favours towards us, and gracious Dealings with us; which ſhould be as a renewed Engagement upon us to cleave faſt unto the Lord, and in humility of Heart, to walk cloſely with him, both that we may, as far as in us lies, anſwer his great loving kindneſſes to us-ward, and receive from him ſtill daily ſtrength and ability to ſtand, and withſtand the Aſſaults and Temptations of the Enemy, and eſcape his Snares, wherewith he is, at this time, as buſie and induſtrious to betray, and draw aſide from the ſimplicity of the Truth, as ever he was.

For Friends, ye know we have a *reſtleſs* Adverſary to watch againſt, and to War with; one that ſometimes walks about, as a *roaring* Lion, ſeeking whom he may devour; and ſometimes creeps about, as a *ſubtil* Serpent, ſeeking whom he may *betray*; whom, in each appearance, it is our Duty and Intereſt to reſiſt, ſtedfaſt in the Faith which overcomes. I need not recou

you, my Friends, the many Winds and Floods, Storms and Tempests, of open and cruel *Persecutions*, which this roaring Adversary hath often raised, and caused to beat upon us, to have driven us (if possible) from off our Foundation; ye cannot have forgotten it, nor that noble Arm of the Lord, which was made bare for our preservation, and by preserving us against the most furious shocks, gave evidence, even to the World, that we are that People whose House is founded, and built upon the immoveable Rock, Christ Jesus. At this sort of Fighting the Enemy has been *foiled*; which has made him shift his Hand, and like a cunning Hunter *spread his Nets*, set his Snares, lay his Baits, to catch the simple and unwary ones. Thus wrought this subtil Enemy in the early Times of Christianity, sometimes stirring up the Rulers, both *Jews* and *Gentiles* to fall, with violent and bloody Hands, upon the little Flock of Christ; and sometimes in the intermissions of those Storms, covering his Hooks with the taking Baits of *Pleasure*, *Profit*, *Preferment*, catcht some, (perhaps of those that had withstood the strongest Storm of outward Persecution) and made them Instruments for himself to work by, to betray others. Such was *Diotrephes* of old, whose aspiring Mind, loving and seeking *Pre-eminence*, laboured to make a *Schism* in the Church, *prating* against even the Elders thereof with *malicious* words, *&c. John* 3. What mischief the wicked One hath wrought in our day, by such *Ambitious* Spirits, I need not recount, nor is it pleasing to me to remember, ye know it, to your grief, as well as I. But this

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in all such cases is observable, that such as have made *Disturbances* in the Church, and have run into *Divisions* and *Separations* from Friends, have framed to themselves some specious *pretence* or other, as the inducement to their undertaking, which they have industriously spread abroad, and *varnished* over with the fairest Colours they could, to allure and draw others to join with them. Thus they who some Years ago, after long and hot Contention, went out from Friends, and set up, in divers parts of this Nation, *separate* Meetings for themselves, in opposition to the Meetings of Friends, told their deluded Followers, that Friends were departed from the *Power* of God, and were sitting down in a *Form* without it; and that They stood for the *Power* against *Formality*: Whereas indeed, under pretence of standing for the Power, they *opposed* the Power, and the Work thereof, rejecting that Discipline which the Power had brought forth, and led Friends into, as *a suitable help* and means to keep all that profess Truth, in a due subjection to the Power. This they whose Eye was kept single to the Lord saw all along: And this some of them who were taken with that *painted Bait*, and thereby betrayed into the Enemies Snare, since the Lord, in tender Mercy, hath opened again that Eye in them which the Enemy had darkned, and brought them, through Judgment, (the only right way of returning) to the true Fold again, have also seen, and with sorrow acknowledged. And blessed be the Name of the Lord, his Compassion hath reached to many of them, and some he hath even plucked as Brands, out of that *Fire*

of Contention, wherein they that wilfully and obstinately remain *without Repentance*, will assuredly be *consumed*. O that all would take warning in time!

But, alas! my Friends, so great is the *Malice* and *Craft* of the Evil One, who always envies the Prosperity and Peace of *Sion*, that seeing his former Design against the Discipline of the Church discovered, and defeated, and the best of them whom he had drawn thereinto, and engaged therein, recovered from him, he hath formed a *new design*, to raise *another* Division, and make a *fresh* Breach amongst the People of God. Which although begun in another part of the World, *AMERICA*; yet in as much as *George Keith*, who is the *Principal Agent* in it, hath sometime ago written several Books, and Papers, which being Printed have been sent over, and spread through this Nation, and other parts of *Europe*, to give the World an Account thereof; and is also since come over himself, to maintain and carry on the Work he hath begun: I find my Spirit the more engaged to warn all Friends every where to be watchful, and wary how they lend an Ear to that Spirit (whatever the Instruments may *have been*, in which it now works) that would *sow Dissention* amongst Brethren, and labours to make Divisions, Rents and Breaches in the Church of Christ. Ah Friends, this is the work of the *old* Enemy, the *Troubler* of *Israel*, the *Disturber* of the Churches Peace in all Ages. And although he hath now entred into, and appears and works in and by *other* Instruments and Agents, and hath set up *another* pretence for his work;

yet

yet it is the *same* Spirit which hath given so great Trouble and Disturbance to the Church of God, in this Nation, for divers Years past, and the *old Separatist*'s Flock to it, and after it. They have been great Promoters and Spreaders of *G. K*'s Books, even before he himself came over. One of the Chief of them, in the County of *Bucks*, hath taken no small pains, nor spared charge, to fill the Country with them; so *acceptable* is the work of Contention and Division to them. And indeed, this *Dish* of *Discord* of *G. K*'s Dressing, hath made a *Feast* for them, as well as for the most envious Professors, and the Prophane. Yet (as I hinted before) the pretence for this is quite different from that, which they set up for their *Separation*. Theirs related to *Discipline*, This to *Doctrine*: They alledged that Friends were gone too much from the *Inward* to the *Outward*; This that Friends were gone too much from the *Outward* to the *Inward*. For *G. K*'s complaint and charge is, That Friends do not Preach the outward Appearance and Manifestation of Christ in the Flesh enough, or oft enough. And so *vain* he is to think, and say, That God hath raised him up for that service. But, my dear Friends, as ye well know this Charge of his to be *false*, and that the Testimony of Truth hath always been acknowledged and born by Friends from the beginning, as occasion has offered, to the *Outward* Manifestation and Appearance of Christ, as well as to the *Inward*: So we may well and reasonably conclude, that if God had raised him up for, or imployed him in any such service as he pretends to, he would have been Endued with

with *Patience* and Christian *Meekneſs* ſutable for ſuch a work, and not have run on in ſuch an impetuous *height of Mind*, as he has done, to *break the ſacred Bond of Union*, disjoint himſelf from Friends by open Separation, and publiſh to the World whatſoever he thought might tend to the defamation of thoſe Friends, againſt whom he had taken offence, thereby giving occaſion to the Adverſaries of Truth to deſpiſe it, and reproach its Followers. But alas, alas! it is too evident that he hath ſet himſelf, in an *exalted* Spirit of *Pride* and *Self-conceit*, above and againſt not only the Friends in *America*, but the Body of Friends in this Nation. For at the Yearly Meeting, lately holden in *London*, where moſt of the *Ancient* Miniſtring Friends were preſent, and many other *weighty* Friends from the ſeveral Counties of *England* (who were choſen by the Friends of their reſpective Counties to attend the ſervice of that Meeting) the differences in *America* being taken into conſideration, and ſeveral Days ſpent about them; after a *full hearing* of what *G. K.* had to offer in his own defence, the ſenſe and advice of that Meeting was (particularly with reſpect to the *Separation* in *America*, and to *G. K*'s printed Books, about the differences) that *the Separation lay at his Door*, and that he ought ſincerely to uſe his utmoſt Endeavours and Intereſt with his Friends concerned, to remove it, *&c.* And that the *expoſing* the differences in *Print* to the World, to the view of our Enemies, both in *America* and *Europe*, hath been of *great diſſervice* to the Truth, and given great occaſion of *Offence* and *Stumbling* to many, and of great *Sorrow* and *Grief* to us,

and

and many Faithful Friends, *opening the Mouths o our Adverſaries*, Profeſſors and others, to reproach the Truth and Friends thereof: And it wao the clear and general ſenſe of that Meeting, that *G. K.* and the reſt concerned with him, were *not acted in God's Wiſdom and Counſel therein, &c.* And therefore it was the tender Advice and Counſel of that Meeting, that *G. K.* ſhould either *Call* in his Books, or at leaſt publiſh ſomething innocently, and effectually to *clear* the *Body* of the People called Quakers, and their Miniſters, from thoſe groſs Errors charged on ſome few in *America*; and *retract* the *bitter Language* in them, *&c.*

How frowardly he received this *Soft* and eaſy Judgment, delivered in the moſt *gentle* terms, ſuch of you, my Friends, as were then preſent, will not, I ſuppoſe, ſoon forget. How far he hath ſince been from following the advice therein given him, Nay how greatly he, and his companions have abuſed both it, and the Yearly Meeting from which it came, their late works manifeſt. For ſoon after that Meeting was over, a Copy of the Proceedings thereof (which was delivered to him in Manuſcript) was Printed, with a moſt *Scandalous* Preface before it, and certain Queries behind it, both ſubſcribed by one *Robert Hannay* (who came out of *America* with him. How far *G. K.* had an hand, or was *concerned*, in the writing of that Book, I will not here ſay. But I may ſay the matter of the Queries in that Book, is ſo much the ſame with the matter of the other Book, publiſhed ſoon after with *G. K*'s name to it, and the ſtile thereof ſo agreeable to his ſtile, in that and

his

his other writings, that whoever ſhall take him for the Author of it, will, I think, be very *excuſable*, though he ſhould prove in part miſtaken. But be it as it will; I will not inſiſt on what I have heard, of *G. K*'s. laying the manſcript on his Cupboard, and anothers taking it thence, while his back was turned (which looks but like a *Cupboard-Shift*:) But in as much as they are *both of a Party*, and *R. Hannay* is at *G. K*'s. right hand in his work of contention and diviſion, and *G. K.* (though often put upon it) hath not publickly diſowned that Pamphlet which *R. Hannay*'s name is to, I do not think I ſhall wrong *G.K.* (as indeed I would not) in ſuppoſing him to have at leaſt a ſhare therein; and in applying it accordingly. The Preface to that Pamphlet tells the Reader, *In the following Account, thou maiſt find a Party of them, of the Yearly Meeting at* London, *are proved guilty of endeavouring to cloak, and cover the Antichriſtian Errors, and perſecuting Practiſes of their Appoſtate Brethren in* Penſilvania, *&c. And the Proceedings of the Yearly Meeting* are there called *partial*, and *their Judgment falſe*; which is alſo repeated in very *unſeemly* terms, in the Queries. By this Friends, ye may clearly ſee, that it is not only ſome few Friends, in *America*, that *G. K.* and and his Abettors Strike at, but *the Body of Friends here*; and that, as they have made a Diviſion and Breach amongſt Friends there, ſo they deſign and endeavour to do the like here, repreſenting the Yearly Meeting, to the World, as divided, and calling the ſence and advice thereof, *the Judgment of a Party, or Faction, of the Yearly Meeting*, which in their Queries is often repeated. I need

not

ot ſpend time to *refute* this *Falſhood*, there being o many Witneſſes preſent at that Meeting, who an teſtifie the *good Agreement* thereof, and *G. K.* imſelf knows that when the ſenſe and Advice of he Meeting was, in the Meeting openly Read nd delivered in writing to him, there was not ny one Member of the Meeting that *Objected* a-ainſt it, or expreſſed any diſſent from it; but n the contrary, ſome who had ſhewed the moſt f tenderneſs towards him, did declare their Sa-isfaction therein, and warned him *not to kick a-ainſt it*, (as he hath done) but to *Receive it as the ounce of God to him.* But Friends, that which s chiefly in my mind at this time, with relation o this matter, is, to manifeſt unto you the *falſ-eſs* of that Spirit, by which theſe men are led nd acted, and that the *deſign* thereof is to *break*, *ivide* and *ſcatter* the Flock of God, and render s a Reproach and Deriſion to the World; that e being ſenſible thereof, and ſeeing the *Inſincerity* f theſe men in their work, may be armed againſt heir *Miſchievous* Attempts, and preſerved out of he Snares, which the Wicked one hath made, nd is ſtill making uſe of them to lay.

Quickly after the Publication of the fore-men-ioned Paper, ſigned by *R. Hannay*, another Book ame forth in Print, with *George Keith*'s name to t, called the *cauſeleſs Ground of ſurmiſes* &c. *remov-d.* In the introduction to which (next after the itle) he hath theſe words, *viz. I tenderly intreat nd deſire that none apply or conſtrue any words con-aining in theſe following lines, as intended by me in way of Reflection, Blame or Charge, againſt either he Body of Friends in general, or any particular*

Meeting,

Meeting, or Meetings of Friends in particular, or against any singular, faithful Friend or Friends whatsoever, &c. Though this relates more immediately to that Book which *G, K*'s name is to, yet compare this with what I recited before out of the other Book, published under *Hannay*'s name, and how plainly doth it shew *double-dealing*, and want of Sincerity in him, or them, that wrote them! Under his Friend *Hannay*'s name we are told, *the Judgment given by the Yearly Meeting at* London, *was the Judgment of a Party or Faction*; that *their Proceedings were Partial, and their Judgment False*; that *they are therein proved guilty of endeavouring to cloak and cover the Antichristian Errors, and persecuting Practises of their Apostate Brethren in* Pensilvania, &c. In his other Book (which his one name is to) *he tenderly intreats and desires that none may apply, or construe any words contained therein, as intended by him in way of Reflection, Blame or Charge, against either the Body of Friends in general, or any praticular Meeting, or Meetings of Friends in particular, or against any singular, faithful Friend or Friends whatsoever*. Was it then no Reflection, Blame or Charge, against either the Body of Friends in general, or any particular Meeting, to charge the Yearly Meeting at *London*, in that false, foul and base manner, as is before recited out of that Book, which was published with *Hannay*'s name to it! What greater Charge, what fouler Reflection, can be made against a Body of People in general, or a particular Meeting, than is contained in that *scurrilous Pamphlet* against the Yearly Meeting! It is not unlikely that he will here endeavour to acquit himself from the imputation

tation of Insincerity, by casting that Pamphlet upon his Friend *Hannay*, (whose name is to it) and alledging that the Caution given in the other Book (to which his own name is set) is restrained to what is contained in that Book. But considering the manner of that Pamphlets, coming forth, the *matter* and *Stile* thereof, and his refusing to to disown it, I shall leave it (my Friends) to to your inpartial Judgment, whether the *Reflections* contained in that Pamphlet against the Yearly Meeting are not justly to be charged upon him; and if so, whether it could stand with sincerity and and plain dealing, to *inveigh so bitterly* against the Yearly Meeting in the one, and immediatly after, to desire so demurely that none would apply, or construe any words contained in the other, as intended by him in way of Reflection, *&c.*

But to manifest his *insincerity* more directly and fully, I shall offer you some Passages out of that Book it self, to which he hath set his name, in which I Question whether there be many free from *Reflection* against the Yearly Meeting. In p. 4. and 5. he says, *It was therfore a great surprisal to us, to find some so to misconstrue our real and sincere intention, and so greatly to misunderstand us, as to charge it upon us, that our late Printed Book, have tended to give great occasion of offence, and stumbling to many*, &c. *Opening the mouths of our Adversaries, Professors and others, to reproach the Truth and Friends thereof.* (These latter words are taken out of that Paper, which the Yearly Meeting drew up, and delivered to *G. K.* as their sense and advice in that matter; so that in this he must refer to the Yearly Meeting.) Then within four or five lines after, he

he adds, *Is it not more apparent that to pass by in silence, without any censure or publick Testimony, gross and vile Errors, ——doth bring Reproach upon Truth and Friends thereof, and doth open the Mouth of Adversaries to reproach us, as being guilty of cloaking such gross Errors amongst us.* That this Charge of passing by in silence, without any censure or publick Testimony, gross and vile Errors, and cloaking them (as his common phrase is) is intended by *George Keith* against the Yearly Meeting, is plain by what he says in p. 14. where speaking of the Yearly Meeting, he says, *In order to make up the Breach in America, and to prevent any hurt here, THEY ought to pass an Express Censure, and Judgment upon all and every one of these gross and vile Errors, that I have proved divers of them guilty of in Pensilvania, &c.* Now is not this a *Reflection*, and a very foul one too, upon the Yearly Meeting, to insinuate that they pass by in silence, *cover'd and cloak'd*, gross and vile Errors, without any Censure or publick Testimony? And is it not then great *Hypocrisie* in *G. K.* to say in his Introduction to the same Book, *I tenderly intreat and desire, that none apply, or construe any words contained in these following Lines, as intended by me in way of Reflection, Blame or Charge, against either the Body of Friends in general, or any particular Meeting, or Meetings of Friends in particular, &c.*

Again, in p. 6. he says, *It had been but reasonable and convenient for such as have so positively blamed me, and them concerned with me, both for the Printing and Separation, to have answered our Reasons, &c. and also to have given us plain Reasons and Proof from Scripture whereby to convince us of sin,*

and

and that we were not acted in God's Wisdom and Counsel therein (the very words in the Yearly Meeting's Paper to him.) And a few Lines after, *They must convince us by stronger and better Arguments, than to say, It is their clear and general Sense,* (which are the expres words of the Yearly Meeting Paper to him also.) And going on, in p. 7. with the same matter, he compares the Meetings, saying, *That he, and the rest therein concerned with him, were not acted in God's Wisdom and Counsel, in their Printing and Separating, to the Papists, saying the like of the Protestants,* viz. *That their Printing against, and Separating from the Church of* Rome, *and one another, is not of God, nor is acted in the Wisdom and Counsel of God.* Is not this *Reflection,* Blame, and *Charge* in every part of it? And is it not then great Deceit in *G. K.* so *smoothly* to bespeak his Reader in the entrance into the same Book, in these words, *I tenderly intreat and desire that none apply, or construe any Words contained in these following Lines, as intended by me in way of Reflection, Blame or Charge, against either the Body of Friends in general, or any particular Meeting, or Meetings of Friends in particular,* &c.

Again, in p. 10. he says, *And as concerning the Advice given me by some to retract the bitter or severe Language that I have given to some of my Opposers, in some of the late Printed Books, which Advice they gave with telling me, and many others, that I have confessed my humane Imperfections and Passions:* (This relates to the Yearly Meeting's Paper of Advice, given to him.) *To this* (says he) *I answer, some who have so advised me, should give me*

their good Example, by retracting their much more bitter Language, and more hard and severe Names they have given to some who have differed from them in less matters. And p. 11: *As to my confessing my humane Imperfections, it is not well so to glory over me,* &c. *while they are silent wholly of some of their own far greater Imperfections and Passionate Behaviour used towards me.* And again, *I judge it more Christian, and a greater Argument of a Man's growth towards Perfection, to acknowledge his sinful Infirmities in the sight of God or Men, and to be humbled under the sense of them, than like the proud Pharisee to justifie ones self, when he may be, and is really guilty of greater Evils.* Is not here *Reflection* upon *Reflection*, and *Charge* upon *Charge*? Judge then, my Friends, what Conscience this Man must have, who in the same Book could say, *I tenderly intreat and desire that none apply, or construe any words contained in these following Lines, as intended by me in way of Reflection, Blame, or Charge against either the Body of Friends in general, or any particular Meeting, or Meetings of Friends in particular, or against any singular, faithful Friend or Friends whatsoever.*

I think the Instances I have produced out of his own Book (that I mean which has his Name to it, for I take the *other* to be his too, though *Hanna*'s Name be to it) are sufficient to prove the points for which I brought them, namely, that *G. Keith* hath not only *run into Opposition* to the Friends in *America*, but also runs against and *opposes the Body of Friends here*, rejects and slights the sense and advice of the late Yearly Meeting at *London*, (which I hope I may with as good ground say, was the only

only Representative of the Church here at that time, as he doth, p. 5. That the Monthly Meeting at *Philadelphia*, in the 12 Month 91. (though denied by the Quarterly Meeting there to be an orderly and rightly constituted Meeting at all) was the only Representative of the Church in that place at that time.) And that he is *deeply guilty of Insincerity and Double-dealing*.

Now that it may also appear, that he is the *principal* Person that hath begun, and carried on the work of *Contention* and *Division* in *America*, and that the sence of the Yearly Meeting, with respect both to his late printed Books, and to the *Separation*, is just, and rightly grounded, I shall offer to your consideration such Observations, relating thereunto, as I have made out of his own, and his Parties Books. First, I observe that one Cause or Occasion, which *G. K.* assigns for the Difference between him, and Friends in *America*, is, that one *W. Stockdale* having taken some Exception at his manner of Preaching, and he complaining thereof to a Yearly Meeting of Ministring Friends in *Philadelphia*, they were not so *exceditious* in giving their Judgment therein, as he expected. For he says (in his Book called, *The Plea of the Innocent*, &c. p. 3.) *no less than three several Meetings were had about this matter, before that time of the Yearly Meeting*. For which Delay (though occasioned by his own unruliness, in *refusing to withdraw*, at the Meetings desire, that the Meeting might consider of his

Charge and Proof; which refusal of his to go forth, himself acknowledges, and attempts to vindicate, in his Book called, *Some Reasons and Causes of the late Separation*, p. 14.) he upbraids the Meeting most shamefully thus, *Is it not matter of astonishment, that such an easie Question being proposed to so many Men called Ministers of Christ, all highly pretending to the Spirit's immediate Teachings and Leadings, and to be in a degree of Christianity above all other Professions in* Christendom (*there being assembled of these called Ministers out of these three Provinces, about Forty, or Fifty, if not more*) *six Meetings could not determine it*, viz. *Whether to preach Faith in Christ within us, and Faith in Christ without us, was to preach two Christs, or one?* What could any open *Opposer*, or the greatest *Despiser* of the Spirit's Teachings, have reflected more *scornfully!* So again he says, *It will be matter of admiration to all impartial Persons that hear it, who have the least true knowledge in the Mystery of Christ, this great and solemn Assembly of so many high Pretenders to be Ministers of Christ, were at a great stand and demur to determine, and in the conclusion of the sixth Meeting gave but a very slender and partial determination and judgment concerning it.* A determination it seems there (by his own acknowledgment) was given in the sixth of those Meetings; though he said before, Six Meetings could not determine it, which had another said, he would have been ready to have called it a *Contradiction*. And if, as he says, the Determination was *partial*, sure

ly it lean'd to *his part*; for it was given against *W. Stockdale*, and in favour of him; as appears by that little of it which he recites in his said Book called, *The Plea, &c.* p. 22. where he says, *They give their Judgment, that* W. S. *is reprovable and blame-worthy for uttering the said Words*, viz. That *G. K*'s preaching Christ within and Christ without, was preaching two Christs) *they being an offence to many sound and tender Friends, and that he condemn the same.* And in his other Book called, *Reasons of the Separation*, p. 11. some other parts of that Meetings Judgment, in that case, being recited, it is said, they did deliver it as their Sense and Judgment, *That the said* W—— *had abused* G. K. *thereby, and that* G. K's *Doctrine was right and true in preaching Faith in Christ within, and Faith in Christ without.* Much to the same purpose he repeats in p. 14. of the same Book, saying, *At the last of six Meetings it was declared, That* G. K's *Doctrine concerning Christ within and Christ without to be one Lord Jesus Christ, was true, and that therefore* W—— *was blame-worthy.* So that by these pieces of that Judgment, which I have gathered out of those two Books of his, it appears that that Yearly Meeting did *receive G. K*'s Complaint against *W. Stockdale*, did *hear* and examine the matter, and in the *same* Meeting did proceed to *give Judgment* against *W. Stockdale*, as having abused *G. K.* and did order him to condemn the same. And they rested not there; but to remove all occasion of doubt or offence

from *G. K*'s Mind, they did, it ſeems, at the ſame time juſtifie and aſſert the Doctrine which *G. K.* had preached, declaring the Doctrine, That Chriſt within and Chriſt without is one Lord Jeſus Chriſt to be true and right Doctrine. By which alſo it doth appear, that that Meeting of Miniſtring Friends were not (as *G. K.* abuſively repreſents them) at a ſtand and demure to determine whether the Doctrine was true or falſe: But if they were at a ſtand at all, it was to determine whether the Charge exhibited by *G. K.* againſt *W. S.* was true or falſe; *W. S.* then (and to his dying day) denying that he ſpake thoſe words, which *G. K.* charged him with. Now Friends, what ground *G. K.* could have from hence to *Unchriſtian* that Meeting, write and print againſt thoſe Friends, as *Heathens*, and charge them with *covering and cloaking groſs and vile Errors, tolerating damnable Hereſies and Doctrines of Devils*, as he has done, I leave to you to conſider; and how little regard he hath therein had to the Honour of God, and the Peace of the Church.

Nor had he more reaſon to run againſt and revile (as he has done) the Monthly Meeting at *Philadelphia*, for not condemning *T. Fitzwater*, for charging him with denying the ſufficiency of the Light without ſomething elſe (which he aſſigns for another Cauſe of his Quarrel) ſince it appears by the Act (as he calls it) of that Monthly Meeting (as he has printed it in his Book called, *The Plea of the Inno-*

Innocent, p. 10.) *That four credible Evidences gave Teſtimony, that they heard him* (G. K.) *ſay, He did not believe the Light was ſufficient, without ſomething elſe.* So that it ſeems, *T. F.* ſufficiently proved the words he charged *G. K.* with ſpeaking, and *G. K*'s explaining *afterwards*, what he mean'd by that ſomething elſe, could be no juſt ground for that Meeting to have condemned *T. F.* as if he had falſly accuſed *G. K.* of ſpeaking words he had not ſpoken.

Then as to the *Separation* in *America*, which he would fain caſt off from himſelf, I ſhall alſo ſhew, from his own Books and Papers, that *He*, and *They* that are joined with him, are in it, and began it. In his late printed Book called. *The Cauſleſs Ground of Surmiſes, &c. removed*, p. 6. he ſays, *For the firſt ſeparate Meeting at* Philadelphia, *we began it not, but they of the other ſide, as I have made to appear before many Witneſſes.* If in this he refers to what he ſaid, on that ſubject, in our Yearly Meeting at *London*, I deny it, and affirm, that the contrary was made appear in and to that Meeting; for which I refer to the Friends then preſent. I remember indeed, he alledged in that Meeting, that at a Monthly Meeting in *Philadelphia*, T. Lloyd *went away, and took away a Skirt, or Wing* (as he called it) *of the meeting with him; and that that meeting afterwards adjourning it ſelf to another time and place, was denied by the Quarterly Meeting to be a right Monthly Meeting*; and this we would have taken for

for the beginning of the Separation. But this was eaſily refuted from his own Book called *Some Reaſons, &c. of the Separation*, in p. 8. of which, he aſſigns this for the *firſt Cauſe* of the Separation. And he was then told, that if this Act of *T. L*'s was the Cauſe of the Separation, then it could not be the Separation it ſelf: But the Separation muſt come after this, as the Effect follows the Cauſe. Nay in p. 15 of the ſame Book, he aſſigns *another* Act, which fell out ſome time after this (and of which more anon) as a *ſecond* Cauſe of the Separation; which plainly ſhews *the Separation was not then begun*, and conſequently that Act of *T. Lloyd*'s going from the Monthly Meeting (ſuppoſing it true in fact) was not an Act of Separation, and therefore the Separation not begun by that. And indeed, whoever ſhall conſiderately read the Account *G. K.* himſelf hath given of that Monthly Meeting at *Philadelphia*, in his Book before-cited, may eaſily ſee that this Allegation of *T. L*'s going away, and drawing off a Skirt or Wing of the Meeting, is but *a late invented pretence*, ſince that other Book called, *Some Reaſons and Cauſes of the late Separation*, was written. For in that, though he gives a particular Account of that Meeting, yet he mentions nothing of *T. L*'s going off and drawing a Skirt of the Meeting with him. But, having mentioned a Controverſial Debate that was in that Meeting between *T. Fitzwater* and himſelf, he ſays, *After much diſcourſe about theſe matters, the Meeting did adjourn with unanimous*

unanimous consent of them that staid, which (he says) *was the far greatest part, and these who went away before the adjourning of it said nothing against it, nor was the Meeting understood to be broken up before the Adjournment, only some few did go away, it being cold weather, and growing dark.* What appearance is here of any *breach* made by them that went away, or that they went away in disunion, or discontent? But rather that the *weather* being *cold*, and the Meeting having sat till *Night came on*, did rise and break up *in course*; and that after some were gone away, others that remained *took upon them* to adjourn the Meeting to another time and place. And if so, it is no wonder, that they who were gone before the adjourning of it, said nothing against it: For how should they say any thing against that they knew not! But it is observable, *G. K.* doth not say, the Meeting was *not* broke up before the Adjournment; but that it was not understood to be broke up before the Adjournment. But surely, if *T. L.* had gone away *in the Meeting time*, and had drawn off a Skirt or Wing (as he calls it) of the Meeting; and this had been done in an *abrupt disorderly* manner, and in way of *Breach*, it may well be supposed that the rest that remained at the Monthly Meeting, and as such adjourned themselves to another time and place, would have taken notice of this as a *great disorder*, and have *called them to an Account for it*, which yet we find no *mention of* in the Account he gives of their adjourned Meet-

Meeting, though he particularizes the ſeveral Judgments given in it. But on the contrary, at the next Quarterly Meeting, the Friends diſowned the Acts of that adjourned Meeting, on that very ſcore, of its being *unduly appointed* after the Monthly Meeting was ended and riſen. And as that adjourned Meeting's not calling thoſe Friends to an Account, who he ſays went off from the Monthly Meeting, is an Argument that they went not off in a diſorderly manner, before the Meeting was ended; eſpecially ſince it appears by him, that the Clark of the Meeting was one of them that was gone before the Adjournment, and took the Meeting's Book with him: So the departure of the Clark, with the Book, *unblamed*, is an evidence that *the Meeting* was ended before they went, and conſequently that *the Adjournment was irregular*, and without Authority. From all which Premiſes the Concluſion will be, that that which *G. K.* calls *T. Lloyd*'s departing, and taking with him a Skirt or Wing of the Meeting was *no Act of Separation*, nor had any tendency thereunto. Beſides, it is not ſo much as alledged by *G. K.* that *T. L.* and they that went with him, went to any other *place* to meet *apart* from them: And certain it is he and thoſe other Friends continued to keep their Monthly Meeting afterwards in its former regular courſe. And if at the Quarterly Meeting the Friends refuſed to own or recognize the Acts of that adjourned Meeting, as *G. K.* complains; yet as their ſo refuſing was

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no Act of Separation in those Friends, so neither was it a just ground or provocation to the others to separate: For the not owning the Acts of that Adjourned Meeting was not a disowning of them to be Friends, though it was a disowning of them to be a rightly Constituted and Authorized Monthly Meeting; which they might not be, and yet might have a place among Friends. And therefore *G. K*'s way of Reasoning here is not Reasonable, nor will hold: For he says, (p. 9. of some Reasons of the Separation) *there is no equity or reason why they having denied us to be a Meeting, that we should own them*, &c. I say yes, there is equity and reason why these should own them to be Friends, notwithstanding their denying these to be a Meeting, seeing they did not deny these to be Friends: For the question then, and upon that Act, was not whether these were *Friends*, or no; but whether these were *a rightly constituted Monthly Meeting*, or no. His saying *we were really a Meeting, lawfully Adjourned*, neither makes, nor proves them so. And truly the time, manner and circumstances, of that Adjournment considered; it seems to me that this was an Irregular Meeting, Surreptitiously obtained, to serve a private end, and the rather for that I observe, when he sets forth (to grace it) the Number of them that met upon that Adjournment, consisting of (he says) *at least Sixty Persons*, he adds (which as much disgraces it) *most of which used to keep monthly Meetings*. So that Nine and twenty of those

those Sixty might be raw or loose Persons, brought in to do a job, or serve a turn: And that they were so, I am the more induced to think, from his giving the Names of *some* of them, but not of them *all*, *Reason* of *Separation* p. 19.

A *Second* Cause which *G. K.* assigns for the Separation (hinted before) and by which he would cast it off from himself upon Friends, is the removing of a Meeting from one place to another without his, and some others Consent. Of this he complains in p. 15. of the Reasons and Causes of the Separation thus, *That whereas in the Monthly Meeting in the first Month last* (but no Year set, either when that was, or when his Book was Printed, as there is scarce to any of his late Printed things, which renders him and his work more *Obscure*) *a Proposition being made to change the Meetings both at the Centre and in the Town, and some being for the said Change, and others against it, and having good reasons why they were against the said Change, yet a Party in the Meeting, contrary to our declared mind and assent, assumed a power over them that dissented, to change the said Meetings; a thing we have not known formerly allowed by Friends any where in their monthly Meetings, that one Party (suppose equal or greater in Number than the rest) should assume a power to appoint or change places and times of Meetings, without the consent of their Brethren. For things of that Nature especially, use always to be done with unanimous consent, and not by plurality of votes, which is not*

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the way of Truth; And because we were not free to stand to the arbitrary and rash Determination, as to that change, therefore we met at the ordinary Meeting place, as formerly practised, and they began the Separation, in keeping a publick Meeting in the After-Noon at the Bank, contrary to our declared sence and mind, only some of us, met at a private Family Meeting in the Evening, at the House of G. K. *that could be counted no Separate Meeting for that day.*

Instating this matter, *G. K.* hath used a Fallacy which by some is called, *A concealing of the Truth*, which he hath done to that Degree, that I do not think the most *peircing* Apprehention can make a right Judgment upon it, without further information. Therefore, Friends, that ye may have *a Right understanding* of the matter, I shall give you as plain an Account thereof as I can, according as I observed it was opened to us in the Yearly Meeting, and as I collect it from his own Books. The Friends at *Philadelphia* have two Meeting-Houses, one at a place called the *Bank* or *Front*; the other, about a Mile from that, at a place called the *Centre*. In the Summer time, the Days being long and the ways and Weather good, they used to meet at each of these places ever First-Day of the Week, *viz.* At the *Centre* in the Fore-noon, and at the *Bank* in the After-noon. But in the Winter, when Days were short, and the ways and Weather foul and bad, they used to with-draw the Meeting from the *Centre* to the *Bank*; and so met not at all at the

the *Centre* in the Winter time, but at the *Bank* only: And of this Change of place, they used to give publick Notice both Spring and Fall. This, which was the most Material part of the Account, he has concealed (for what reason ye may guess) and says, *a Proposition was made to change the Meetings*; as if it had been a *New* Proposition, never known or heard of before, when as indeed it was but a publishing, or giving notice of the removal of the Meeting from one House to the other, according to the ordinary and usual course, and that by a former settled *Agreement*, which had been held and observed for divers years, before there was any breach, or publick difference among them. And ye may observe he says, the Proposition (as he calls it) for changing the Meetings was made in the *First* Month; a suitable time for the Meeting to return to the Centre again, the Winter being over. Now upon this *publication* of the Meetings return to the Centre, (where it used to be kept in the Forenoon during the Summer Season) he, I perceive, and some others were against it, and had good Reasons (he says) why they were against it. But as he has not given us those Reasons, that we might judge of their goodness: So the proceeding shews they were not good enough to prevail with the Monthly Meeting, to alter the *settled Course* of returning to meet at the Centre in the Summer, but they did remove the Meeting thither, and held it there in the Forenoons, while the Summer lasted, and at the approach of Winter, came back to the

Bank

Bank again, *as they uſed to do* in other Years, both before and ſince. So that here was not only *no Separation* made by the Friends in this removing of the Meeting, but not ſo much as any *alteration* or *change* from their *uſual* courſe and method. I remember indeed (which I would here note) *G. K.* did object, That *the Meeting was removed that Year ſomewhat earlier, than it had been ſome other Years.* But to that it was replied, by the Friends of *Penſilvania* then preſent, that there was no *certain* day prefixt and ſettled for the removing thereof; but it was either earlier or later in the Year, according as the Seaſons of the Year proved, fair or foul for weather. *G. K*'s ſaying, therefore, that They (meaning the Friends there whom he oppoſes) began the Separation in keeping a publick Meeting in the Afternoon at the Bank, has neither truth nor force in it; ſince it is evident they uſed to keep a publick Meeting in the Afternoon, during the Summer time, in other Years both before and after. Yet it plainly contradicts and overturns what he alledged before, in that which he aſſigned as the *firſt* Cauſe of Separation, namely, *T. Lloyd*'s going out of the Monthly Meeting, and taking a Skirt or Wing of the Meeting away with him; and the Quarterly Meeting's refuſing to Record the Acts of the Adjourned Meeting, or to own that for a right Monthly Meeting: For if (as he would have his Reader believe) that was the *firſt* cauſe of the Separation, and the Breach and Separation was

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then and *thereby* begun, then the removing of the Meeting *afterwards* could not be the *beginning* of it: And if the Friends that removed the Meeting, did *thereby begin* the Separation, then what was done *before that time*, at the Monthly and Quarterly Meetings, could not be the beginning of it. So that in this *G. K.* plainly *interferes*. But when he ſays that (upon the Meetings being removed) *We* (meaning himſelf and his Party) *met at the ordinary Meeting-place, as formerly practiſed*, he foully *prevaricates*; for he knows that was not the ordinary Meeting-place *for thoſe Times and Seaſons* wherein he and his met in it; and that it was not the former practice to meet there *at thoſe Times and Seaſons*. But the ordinary Meeting-place for thoſe Times and Seaſons was that to which the Meeting was then removed, *according to former practice*. And whereas he charges a Party in the Meeting (where he ſays, the Propoſition was made for changing the Meetings) with *aſſuming a power over them that diſſented, to change the ſaid Meeting*, and complains of it as *a thing we have not known formerly allowed by Friends any where in their Monthly Meetings, that one Party ſhould aſſume a power to appoint or change Places and Times of Meetings without the Conſent of their Brethren*; in this he has drawn up his own Charge, and the Complaint turns upon himſelf. For that Meeting, which was removed, being, by *former*, both Agreement and Practice, to be removed from that place to the other, *he* and his

Party

Party, in opposing that removal, *assumed a Power* over the Friends of the Meeting, to appoint *that* Place for the Meeting, without and against the consent of the Brethren, whereas the *other* was its right and proper place for that time. And therefore *he*, and they that were with him, continuing to meet there, when the Meeting in course was not, nor should be there, and doing this in Opposition to the Friends of the Meeting, *he* and they that join'd with him therein, *made and began the Separation.* And indeed, in this he is the more to be blamed, that he should urge the removing of that Meeting as an instance, or proof, that the Friends began the Separation, when as he himself declared soon after to *Tho. Wilson* in *Pensylvania*, (asking him what End he thought the Friends had in removing that Meeting) that *he believed they did it to force him to meet with them* (as *Tho. Wilson* testified to his Face in the Yearly Meeting at *London*) by which it is evident, that *G. K.* himself was sensible the Friends had no intention or desire either to separate from him, or to have him separate from them. And this further shews his Insincerity. He makes a very *lame Excuse* for their meeting at a private Family-meeting in the Evening at his House, which, he says, *could be counted no separate Meeting for that day.* But as he gives no account by *whose Appointment*, or *what Authority* that Meeting was held; so he offers no reason why it could not be counted a separate Meeting. He is no more plain in what follows. He says, *Afterwards, We finding they were resolved to continue in their way of Separation, and that some had*

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endeavoured to Lock us out from meeting at the Bank in the Forenoon, this put us upon seeking a new place to meet in, in case we had been disappointed of the other. But how did they find the Friends were resolved to continue in their way of Separation (as he calls it?) If they would have found that, they should have staid till the Season of the Year had come for the Meeting to return in course to the Bank again, and if the Friends had not then return'd, he might have had some pretence for his Suggestion: But he well knows *they did return* in their ordinary Course, and at the usual Season of the Year; and that he and his Party, who had kept up a *separate* Meeting there in their absence, did, before the Friends return'd, provide themselves another House to meet in, an absolute separate Meeting place, (usually called *The Barbadoes-House*) wherein he cannot pretend any Meeting of Friends was ever held before. It is a *Sham* therefore he puts upon his Reader (and it is a *shame* for him to do it) in saying, They sought a new place to meet in, *in case they had been* disappointed of the other; since he knows, and it is evident that they were *not disappointed* of the other, and yet they left the Afternoons Meeting at the Bank, and met at the *other* place which they had provided, though the *Meeting-house* at the Bank was *open*, and Friends met therein, as they were wont to do in other Summers. This manifests, he and his Party had a design of Separation, in that they would neither *go with the Meeting* to the Centre in the Forenoon, nor *stay with it* at the Bank in the Afternoon; both which they should have done, if they

they would have observed the usual Course of the Meeting, *according to former Practice.* This will yet further appear by *G, K*'s following words, viz. *And though some of us did declare our sincere intention and sense, that it were good but to have one publick Meeting on First Days, to end about the second hour, and the remaining part to be used for private Meetings in Families, yet their keeping up their publick Afternoons Meeting, hath given us just occasion at present to have a publick Afternoons Meeting as well as they.* Reas. of Separ. p. 16. By this it appears that *G. K.* and his Party would have *assumed a Power* to alter, chop, change, appoint, pull down, set up Meetings, as they pleased. They would have *pulled down* the publick Afternoon Meeting, and *laid it quite aside*, and have *set up* private Meetings in Families instead thereof: But the Friends would not part with their publick Meeting so. This was a settled, established Meeting; the Friends did not then set up a new Meeting of their own Heads, but they kept up their old *settled* publick Meeting, *as before.* And for their so doing, he charges them with beginning the Separation, saying, p. 15. *They began the Separation in keeping a publick Meeting in the Afternoon at the Bank, contrary to our declared sense and mind.* Observe, he says in keeping, not in setting up, but in keeping up that Meeting which had been set up long before. This publick Meeting which he blames the Friends for *keeping*, was the old constant settled Meeting, which he would have *thrown down*, and set up private Family-meetings instead of. (By which, Friends, ye may clearly see how unjust

he is, in charging the Friends there with beginning the Separation.) And when he found the Friends would not let go their publick Meeting, nor *change it* for his private Family-meeting, then *he withdrew* himself and his Party, and *refused to meet with the Friends* in their old publick Afternoons Meeting; and in pursuance of his own project, for setting up private Family-meetings, he and they that joined with him, *set up* first a private Family-meeting in his own House (*some of us*, says he, *met at a private Family-meeting in the Evening, at the House of* G. K.) but finding this would not do, but that the publick Afternoons Meeting would bear this down, he then would have a publick Afternoons Meeting too; yet would not meet with the Friends in their publick Afternoons Meeting, (which was the old settled Meeting) but having provided *another place* to meet in *in opposition* to the Friends Meeting, he and his Party *assume a Power* to set up *another* publick Afternoons Meeting too in opposition to the Afternoons Meeting of Friends. Can any thing bear a more exact Character of Separation than this? Thus he who just before said, *Some of us did declare our sincere intention and sense, that it were good but to have one publick Meeting on First Days*, forthwith sets up another, that he might have two *like his Neighbours*. If his sense was that it was *good to have but one*, why did he not keep to that sense? If his Intention of having but one was *sincere*, why did he depart from that Intention, and set up two? Do h not this shew that either his Intention and Sense were not sincere, or he was not sincere in de-

departing from them? Nay, the Reason he gives for his setting up that publick Afternoons Meeting, contrary to his declared Intention and Sense, plainly shews *he was not sincere*. It is this, *For we hope they shall not have any cause to say against us, that we are short of them in our Zeal for good Meetings*. See here the ground of their setting up their publick Afternoons Meeting! Not a sincere, godly, conscientious ground, respecting the Honour of God, the propagation of Truth, the Edification and Benefit of the Church. But a *political*, *popular*, worldly ground, respecting his own Reputation and Honour, that he, and they with him, might not *be thought less Zealous*, than the Friends they had separated from; and that he might increase, at least keep, and strengthen his Party. *We hope* (says he) *they shall not have any cause to say against us, that we are short of them in our Zeal for good Meetings*. Doth he not use the word (*good*) here to deceive and abuse his Reader? He declared his sense before that it was *good* to have but one publick Meeting on First Days; then it was *not good*, in his sense, *to have two*; but rather than he will *come behind*, or be thought less Zealous than those whom he opposes, he will have two publick Meetings a Day, as well as they, and call them *both good* too, though against his own before declared sence. Is there any thing like *Sincerity* in this? From whence sprang his Zeal for those good Meetings (as he calls them) but from Imitation, or *Envy* and *Strife*? The Friends had *two* publick Meetings during the Summer on the

First

First Days, he thought it was *good to have but one*, and would have had them *let one fall*; they would not loose one of their Meetings; when he saw that, he set up another Meeting too, that he might have as many as they. See now the Root of his Zeal for good Meetings. But to return to the Separation.

I think what is already said may satisfy any reasonable Person, that *G. K. began, and is in* the Separation. But to make it yet further appear, how unjust he is in charging the Separation upon Friends there, I shall instance some passages in his own Book, which plainly shews not only that he and his Party are in the Separation, but that he endeavours to Justify it. Indeed, the very Title of his Book is enough of it self to shew on whom the Separation lies, it being, **Some Reasons and Causes of the late Separation**, *&c.* For if the Friends had made the Separation, what reason had *G. K.* who is their Opposer, to undertake the *Defence of it*, and to bring forth *Reasons for it?* He knew the Separation was *his own Work*, and therefore he wrote that Book to defend it. And in p. 17. he says, *A third and main Reason that we give for this Separation, well, Warranted both by Scripture Testimony*, and *command of Christ*, &c. Here he pretends, to give a Reason for the Separation (though it be a *False* Reason, *viz.* That Gross and Unchristian Errors are tolerated and upheld by the Society of Friends there) which shews *he takes the Separation upon himself*: For it were an apparent *Self-condemnation* in him to say, the Friends had Separated from him, and that their so Separating was well

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warranted by Scripture and Command of Christ. He must be understood therefore to mean, that the Separation which *he and his have made* is well warranted, &c. And towards the Bottom of the same page, citing divers Scripturers (most of which are nothing to his purpose) he says, *now the Scripture that warrant us in this Separation, &c.* This is a sufficient *Warrant* sure to lay the Separation *at his Doore*; for here is a plain acknowledgment that *he is in it*, though he idlely pretends that others began it. In p. 22. he says, *We are convinced and perswaded in our Consciences, that God calleth us to Separate from such unbelievers, and not to be Yoaked together in Church-Fellowship and Discipline with any, that we have not proof of by confession of the mouth, that they are found in Faith*, &c. This sure is a full proof not only that they are in the Separation, but that *they began it*: For if the Friends (whom he calls Unbeleivers) had first Separated from them, then how couldhe say God called them to Separate from the Unbeleivers when the Unbelievers (in his sense) had Separated from them before? A Separation from a thing or Person inplies, a being joyned to that thing or Person *before*, and *till* such Separation be made. But if the Friends there had begun the Separation before, then they had thereby disjoyned themselves from *G. K.* and his Party, and *G. K.* and his Party could not have afterwards Separated from them, because they were not then joyned to them; consequently it could not be that God should call them to Separate from the others, if the others had Separated themselves from them before. If therefore they are convinced and perswaded in

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their Consciences (as *G. K.* says they are) that God called them to Separate from these whom he calls Unbelievers, and that they answered that Call, they must then acknowledge that *they began the Separation.* And that they did so, his following words shew, p. 23. where he says, *We have great clearness and peace in the Lord, to retire and separate from such disorderly Walkers and Talkers as we have formerly done from other Professions.* Hence it appears the Friends kept their standing, stood their ground; and *G. K.* and his Party retired, drew back, or withdrew, and separated themselves, and that purposely and with design to separate; for he adds, (a little after) *Yet we design not any Separation from our faithful Brethren here, or any where else. A Separation* then it seems *they did design* (tho' not from such as they account *their* faithful Brethren, such as will stick faithfully to them, and approve them in their Separation) and having designed it, they began it, (withdrawing themselves from the usual settled Meeting of Friends, and setting up first a private Family-meeting in *G. K.*'s House, afterwards publick Meetings in an House provided for that purpose) and having begun it, they continue it, and *G. K.* hath written that Book called, *Some Reasons and Causes of the late Separation*, to justifie and defend it.

Thus, Friends, I have given you such an Account of this matter, as I have been able to gather, both from the discourse that was had upon it at the Yearly Meeting, and *G. K.*'s own printed Book concerning it. And as I doubt not but this will satisfie you, and all who seek the plain

and

and *naked truth*; so if any will shut their Eyes against so clear Evidence and Demonstration, I shall rather pity than contend with such.

In the tracing this matter through *G. K's* Book, I observe he makes a great *noise* and *outcry* of gross and vile Errors held by some, and them upheld by others, which he gives for one Reason or Cause of the Separation. But in as much as this is only his Charge, without due proof; and the Persons, by him charged with those vile Errors, are not here present, to make Answer to his Charge, and defend themselves, or to shew the *Occasions* that led to, and *Circumstances* that attended those Discourses, from which he pickt the words he charges them with, and to *explain their meanings* therein, I have not thought it fit, or becoming me, *on no better ground*, to meddle with those matters, being alike unwilling to justifie them, if in any thing they have done or said amiss, as to condemn them unheard upon the report of another, and him their professed Adversary. But if I should judge of his Dealing with the rest, by what I find he hath done by one of them, *viz. William Southebe*. I might well conclude his Outcry against them, for holding and cloaking gross and vile Errors, hath more of noise in it, than real ground for it. For by a Letter which I have seen, written in the Seventh Month 1692. from *W. Southebe* to *G. Keith* and others, I find, that *G. K.* having charged him with *denying any general Day of Judgment, and the Resurrection of the Dead, but only what every one witnesseth within here*; W. Southebe *solemnly denies the Charge*,

calls that Doctrine *Damnable* and *Atheistical*, declares that *he believes the Resurrection, according to the Scriptures, and the Ancient Doctrine of Friends concerning it*; and shews how *G. K.* framed that Charge against him, only from his saying (in private Conference with him) that he did not own it now, in or after *the same manner*, as he did when he was a *Papist* (he had been a *Papist*, it seems, before he received the Truth:) *For then*, says he, *I owned it very carnally and outward*, viz. *That the great Judgment should be in an outward Valley, called the Valley of* Jehoshaphat, *in the Land of* Israel; *and that we should see with these outward Eyes: But I believe now it will be more spiritual.* And in the same Paper, he declares his Faith thus, *viz. I believe in God, the Father Almighty, Creator of Heaven and Earth, and in Jesus Christ, his only* Son, *our only blessed* Saviour, *who was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead and laid in a* Sepulchre, *arose again the third Day from the Dead, was conversant Forty Days with his Disciples, ascended into Heaven, sitteth at the Right Hand of the Majesty on High; and that every one must appear before his Judgment-seat to receive their Reward, according to their Deeds done in this mortal Body, even at that great and dreadful Day of a general Account, &c.* Is it not strange, that this Man should be charged with denying the General Day of Judgment, and the Resurrection of the Dead! In another Paper also, which I have seen, subscribed by *Tho. Lloyd*, *Arthur Cook*, *Samuel Jenings*, and *John Delavall*, on behalf of themselves, and *many others*, and directed

rected to *G. Keith* himself, I find they say, *As to Unity in Doctrine, so much seemingly profest by you, to the amusing of many unwary People, we hereby sincerely declare, that we are herein one with our ancient and faithful Brethren, firmly believing what is upon Record in the holy Scriptures, concerning God, concerning our Lord and Saviour Jesus Christ, both with respect to his Appearance in the Flesh, and to his Appearance in the Spirit; concerning the Holy Ghost, the Resurrection-state, and Eternal Judgment. Which, though offered unto you, to the same purpose, and that several times; yet was rejected, as insufficient, by you.* Some of these are the men he charges with either holding or cloaking the gross and vile Errors, damnable Heresies, and Doctrines of Devils, which he fills his Books with Clamour against, and that in some of the Doctrines here mentioned. What likelihood of Truth there is in that Charge, as to *their holding* such gross Errors, I leave you, my Friends, to consider, having given you what the Persons themselves say, under their own Hands. And as to *covering or cloaking gross Errors, &c.* (which is the other part of his Charge) I observe the same Persons, in the same Paper, say, *We offer unto you, That if any of us, or any countenanced by us, have given you any offence, either by any unsound Expressions, or by any ungospel-like Conversation, and the same be made to appear by Credible Testimonies, We promise unto you, that if the Parties concerned do not condemn the same, they shall be disowned therein.* But that which, with me, hath abated much of the Noise of his Clamour against the Errors of others, especially as to his making

them a Cauſe or Reaſon of his Separation, is, that after the Separation was actually begun, and he and his Party met apart from Friends, he went to the Friends Meeting, (as he ſays himſelf, *Reaſons of the Separation*, p. 28.) and did there declare that *He and his Friends had Unity with the moſt there, as to the main.* Now if there had been ſuch *groſs*, *vile*, and *unchriſtian* Errors, againſt the *Fundamental* Doctrines of the Chriſtian Faith, ſuch *Damnable* Hereſies and *Doctrines of Devils*, held amongſt them, as he ſuggeſts, and cloakt or covered, and *tolerated* by them, how could he ſay that he and his Friends had unity with the *moſt* there, *as to the main*? Truly, with me, his going to the Friends Meeting, after he had *retired* (as his word is) and *ſeparated* from them, and telling them, *he and his Friends had unity with the moſt there, as to the main*, hath *mainly* abated his Clamourous Charge againſt the Friends of that Meeting, for holding and tolerating groſs, vile and unchriſtian Errors, againſt the Fundamental Doctrines of the Chriſtian Faith. But indeed I do not ſee with what pretence of Reaſon he can juſtifie himſelf, in ſeparating from that *whole* Society, or Meeting of Friends, with the moſt of whom he declared he had *Unity* in the *main*, even after he had ſeparated from them.

But leaving what is already ſaid, to your judicious and weighty Conſideration, my dear Friends, for whoſe Information I have undertaken this work, I ſhall now make ſome further Obſervations on ſome other paſſages in *G. K*'s late Book called, *The Cauſeleſs Ground of Surmiſes*,

miſes, *Jealouſies*, *and unjuſt Offences removed*; which very Title carries in it a *Reflection* upon Friends, and the Yearly Meeting particularly, as if he had given *no Juſt* Offence by the Separation he has made, and the Scandalous Books he has printed; but Friends had taken Offence thereat *unjuſtly*, and without cauſe.

In that Book he ſays, p. 1. *In the firſt place, I cannot but greatly blame them, who have reprinted divers of my late Books, with other Titles than the Titles firſt given them.* To print, or reprint any thing of anothers, with other Titles, or the ſame, without his conſent or leave, is indeed a thing to be blamed. But if he were *impartially* Juſt, he would in the firſt place have *blamed himſelf*, for publiſhing in print the Diviſions among the Quakers in *Penſilvania* (which he himſelf had the chief hand in making) and his, or his Printers, or others of his Party, their ſending the Books over hither to be ſpread, thereby giving both opportunity, and a ſort of Invitation or Incouragement to the Adverſaries of Truth here, to reprint them, making that the Title, which they found to be the Contents and Deſign of the Books, and of the ſending them thither, *viz.* to give an Account of the Diviſions amongſt the Quakers in *Penſilvania*. For it is to be noted, that conſiderable numbers of theſe Books, which *G. K.* hath written in *America* (laying open the Diviſion and Differences betwixt him and Friends there, and expoſing both many particular Perſons, and whole Meetings of Friends, to the Scorn of the World, in the moſt *Reproachful* terms and manner) were ſent over

hither, consigned to one of *London*, (who is well known not to be, or ever hath been in the Profession, or under the Denomination of a Quaker) and left to him to expose them to sale as he would, by the Booksellers of the Town, or the Hawkers, who cry the idle Pamphlets about the Streets. Judge then who was most worthy of blame, they that sent them in that manner hither, or they that having the disposing of them, or to whose hands any of them came, reprinted them with such fresh Titles as they thought most sutable to them. And indeed I do not observe *G. K.* blames any for reprinting or spreading his Books here, but only for reprinting them with other Titles than those he had at first given them. Of which that which he seems most to resent, is that they gave to one of his Treatises this Title, The Christian Quaker, viz. George Keith's Eyes opened, *as if* (says he) *the Name Christian Quaker were peculiar to me, and some few others called Quakers, or as if I had been formerly blind till of late days*; the but supposing of which, doth so sensibly touch him, that he takes occasion from thence to tell the World how long it is since his Eyes were opened. But when he comes to apply the Name Christian, he is very *cold* and *stiff*, and does it very *scantily*. *It is my charitable sincere Perswasion* (says he, p. 2.) *that the worthy Name of* Christian *doth truly belong to very many of that People, as well as unto me.* He will not allow it (it seems) to the People called Quakers, or to the Body of Friends, as a People, no not so much as from a Charitable Perswasion: And how sincere he is

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in pretending to allow it to *very many* of that People, his following words ſhew, for he adds, *Having an experimental proof, through intimate Converſation, and frequent verbal Communication with many of them, that they are ſincere in the Chriſtian Faith*, &c. See now to what a *narrow ſcantling* he has reduced his appiication of the Name *Chriſtian* among the Quakers, and how *few* he meant by *very many*; even juſt ſo many as he hath an Experimental proof of, through *intimate Converſation*, and *frequent verbal Communication* with them, which how many they may be, judge ye, conſidering how ſhort a time he had then been in *England*, and in that time ſcarce or little out of *London*, nor very converſant with Friends there.

His ſaying p. 2. *It hath been ſaid, that he hath Printed ſeveral Books againſt the People called Quakers, charging them with holding and cloaking more damnable Hereſies and Doctrines of Devils, than any Proteſtant Profeſſion would Tolerate; but that, a great ſearch having been made by many into all his Printed Books, it hath not been found*, and *he ſays it is not to be found, that any where in all his Books he hath charged the People called Quakers either in general, or in the plurality, with any ſuch things*; This I ſay, has more of Art than *Plainneſs* in it. It may poſſibly, yea probably be ſo, that he hath not charged thoſe things upon the people called Quakers in *thoſe very Terms*, of either in *general*, or in the *plurality*. But certain it is that he hath laid his charge in *ſuch* terms, and after *ſuch* a manner, as hath given occaſion and advantage to all ſorts of Truths Adverſaries, whether envious Profeſſors, Profane Scoffers, or old cankered A-

postates, to reproach the People called Quakers in *general* with it: So that by means of his *scandalous* Books, the Holy Name of God hath been greatly Dishonoured, the precious Truth and way thereof despised, and the Friends thereof reviled and vilified in the Nations. This Friends, ye know, by sad experience, and to your Grief and Sorrow, in the several Cities, Towns and Places where ye dwell, or deal. ,This is that hurt and disservice to Truth, which the Yearly Meeting had a deep and weighty Sence of, and in the Sence thereof advised *G. K.* either to *call in those Books, or at least publish something innocently, and effectually, to clear the Body of the People called Quakers, and their Ministers, from those gross Errors charged on some few in America.* Which he hath hitherto been so far from doing, that as he here says, it hath not been found in all his Books, that he hath charged the People called Quakers either in *General*, or in the *Plurality*: So I may say, I have not found in this last Book, which he hath published since the Yearly Meeting, that he hath cleared or attempted to clear, the People called Quakers, either in *General* or in the *Plurality*; Nay he is scarce willing to allow the Name Christian to any more of them, than he has had Experimental proof of, through intimate Conversation, and frequent verbal Communication with them (as I noted before) so contracted and narrow is his Charity towards Friends. 'Tis true, he quotes a passage or two out of his former Book, called *Some Reason*, &c. *of the late Separation*, pretending that he hath therein cleared the Quakers in general;

eneral; but his ſtile there alſo is ambiguous nd equivocal: For he mentions not Quaker r Friends in *General*, or Friends *Indefinitely*, but ays, *We remain in dear Unity with* our *faithful riends*, and *we are one with* our *faithful Brethren n all parts of the World*, and this after he had ade his Separation from Friends there. How en could theſe Expreſſions ſerve to clear Friends *General*, when they have a reſtrictive applica- on to ſuch as ſhould prove faithful to them in eir Separation.

That which he ſays is *Greatly to be noticed*, has othing worthy of note in it, *viz. That notwith- anding the objections and ſevere Accuſations that ſome ve made againſt my late Books, and a ſtrict Exa- ination of them, by ſome that have ſo complained, ere is not any line or ſentence in any of them, that ey have made to appear to contain any Untruth or alſhood in them, either in matter of Doctrine or Fact.* ay, this has *nothing of note* in it: For (ſuppo- ng it were true in Fact, that no Untruth or Falſ- ood in matter of Fact, had been diſcovered in is Books) it was not the proper Buſineſs of the early Meeting (which here, as elſewhere, he trikes at) to judge of the matters of Fact, con- ined in his Books, which were alledged to have en done in *America*, by Perſons not here to an- ver to, or give account of them. Yet that ere is Untruth or Falſhood in his Books, in atter of Fact, with reſpect to his vain endea- ours therein to caſt the Sepa ation off from him- lf, and lay it upon Friends, did appear in the pening and ſtating that matter in the Yearly leeting, and will, I believe more fully appear

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by what is herein written on that Subject. Therefore let none think that becauſe the Yearly Meeting did not declare the Matters of Fact in his Books to be falſe, therefore they are *all true. They remain to be proved by him that has affirmed them; and to be anſwered by them who are charged therein.* The Matter then before the Meeting was the *hurt* and *miſchief* thoſe Books of his had done, the great *diſhonour* to God, *diſſervice* to Truth, *reproach* and *grief* to Friends, the printing and publiſhing thoſe Books had brought. Nor did it, or can it excuſe him, to ſay his Books are but an *improper and accidental Cauſe of the Hurt done by them*; ſince it is apparent they are *the proper and direct Cauſe thereof.* The Hurt, the Miſchief, the Diſhonour, Reproach, Grief, that have thereby fallen on the Holy Name of God, his Truth and People reſpectively, are the *proper and direct Effects* of the printing and publiſhing thoſe Scandalous Books of his; nor could any good Effects have been produced, or reaſonably expected from them, whatever he may pretend. And indeed, it appears by the *Apology* made for the publiſhing of them, that he himſelf had ſome ſenſe and foreſight of the Miſchief they were likely to do, when he ſaid, (Reaſ. of Separation, p. 2.) *It is too probable the Enemies of Truth, and of all true Religion, will ſeek to take advantage therefrom, and think themſelves greatly gratified thereby, ſo as to rejoice the more in their Iniquity, and glory over the ſincere Lovers and Profeſſors of Truth:* Which makes his Iniquity in publiſhing them the greater.

But it is evident he has been so far from endeavouring to *wipe away* the Reproach his Scandalous Books have cast on Truth and Friends, hat in his last he hath sought occasions, by *secret Flurts*, to *throw more on*; suggesting as if the early Meeting (in opposition to whose Advice to him, this late Book of his is apparently velled) was guilty of covering or cloaking hose vile Errors he exclaims against, and of lessening them with the *smooth Name of Weakness*. his he hath done by a sly way of *Insinuating*: ut in that which came out a little before with *Hanney*'s Name to it, (in which, to shew eir Art and Delight in Dividing, they endeaour to represent the Yearly Meeting also as diided) the Reader is told, that therein *he shall nd a Party of them of the Yearly Meeting at* London, *are proved guilty of endeavouring to cloak and ver the Antichristian Errors, and Persecuting ractices of their Apostate Brethren in* Pensilvania, eferring for proof to certain Queries there following, which for matter are much what the me with that other Book which *G. K*'s Name to.

And in this last, p. 3. *G. K.* insinuates as if *ose great and necessary Doctrines, there and in his her Books mentioned, concerning the Man Christ Jeu, his dying for our sins, rising again, ascending in e true and perfect Nature of Man, and being in eaven our High-Priest, Mediator and Advocate ith the Father*, &c. *And that by this Man Jesus hrist, God will raise the Dead, and Judge the orld at the last Day. And that the Deceased ints have not yet (generally) received the Re-*

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surrection of the Body, but wait for it at Christ's C Coming and Appearance without us in his glorified B dy, to Judge the quick and the dead. I say he i sinuates, as if these Doctrines had been dead a buried among the Quakers. For he says, p. *Hundreds of Friends have signified their great sa faction and joy, that God had raised me up, and s others with me, to appear in a Zealous, plain clear Testimony to those great Truths of Christia ty, plainly asserted in my late Books,* &c. *And b blessed God, on our behalf, for his giving us Z and Courage to appear in such a publick Testimon these great Truths of Christ that had been as it w buried in silence by some, and opposed by others,* **reviving and raising up** *of which, God pleased to shew me in a Heavenly Vision, tha would make me an Instrument thereof,* &c. H great and high a Charge is implied in these wo against the Quakers in general! What *saving* here, what *Exception* made, either of the Q kers in general, or in the plurality, or ind of any at all. These great important Doctri of Christianity he represents as *buried in si by some, opposed by others*; nay, that they w let fall and become dead among the Quakers, he says, he was raised up and made an Inst ment to *revive* and *raise up* these Doctrines gain: Now ye know, Friends, that *reviving* plies *a bringing to life again that which was d* and a *raising up* implies that the thing to be sed up was *fallen down.* Judge now what a *ceited Opinion* this man hath of himself, what *evil thoughts* he hath let in concern Friends, that he could thus let fly a Slan

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hich affects not only all our Miniſtring Friends, the many faithful, worthy and honourable La-ourers in the Lord's Vineyard) but even the ody of Friends in general, as if they had ſuffer-thoſe great and weighty Doctrines of Chriſti-ity to fall and die amongſt us, ſo that there eded one to be raiſed up on purpoſe to revive d raiſe them up again. But Friends, ye know, d are Witneſſes (and the Spirit of the Lord, now doth and will bear witneſs with and to ur Spirits, as to mine) that this *ſuggeſtion* is *falſe* as it is *foul*. For theſe great and weigh-Doctrines not only always (ſince we were People) have been, but ſtill are at this day vned, received, believed, confeſſed to, and knowledged by the Body of Friends, and de-red and ſet forth in our publick Meetings, the openings of the *Divine Life*, and in the ovings, guidance and direction of the *Holy irit*, which is the Heavenly *Key*, by which d opens his *Divine Treaſures* to, and through Servants. This, my Brethren, ye know: nd if it ſhall be objected, that thoſe Doctrines lating to the Birth, Death, Reſurrection, A-ntion, *&c.* of Chriſt as to the *Outward Body*, not ſo frequently or conſtantly declared or d forth in our publick Meetings, as thoſe that ate to the inward Appearance and Work of riſt in the Heart. Ye know alſo, that the vant is not to frame his Meſſage himſelf, but deliver the Meſſage his Lord gives him to de-r; and as the Miniſters of Chriſt may not ak *when* they will, but muſt ſpeak *when* their rd bids them; ſo neither may they ſpeak *what*

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they will, but must speak *what* he gives 'em
speak; who is not to be directed by Man, t
is to be the Director of Man; and is so of
them that wait aright upon him, to receive t
word from his Mouth. And if any should wo
der, and reason in themselves, why those D
ctrines relating to the *outward* Appearance a
Work of Christ for our Redemption, are n
so *frequently* opened, and insisted on in publi
Meetings, as the other that relate to his *inw*
Appearance, and Work of Sanctification in t
Heart; let such consider, that the Dispensati
we have received from God is the Dispensati
of the same Gospel, which was committed
the Apostles of our Lord, and to the Saints
old: The Doctrines whereof (as well th
that related to the outward Appearance a
Work of Christ in the Flesh, as those that re
ted to his inward Appearance and Work
Sanctification in the Hearts of his People) we
in the first Ages of the Christian Church fu
and clearly held forth, received and believe
And although in the succeeding Ages, as t
Apostacy from the Life and Power of *Christia*
gained place, and corruptions crept in and pr
vailed, whereby a thick Cloud of Darkness ca
to be spread over the Church, for many hu
dred Years (which Protestants acknowledge
the *inward* Appearance and Manifestation
Christ by his Spirit in the Heart, was *depart*
from, and the Doctrines thereof generally l
and forgotten: Yet the Doctrines relating
the *outward* Appearance of Christ in the Fle
and what he therein did and suffered for Ma
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Redemption, were not loſt, but retained and preached, through all Ages, and by every Sort or Sect of Profeſſed Chriſtians; inſomuch that G. K. now calls thoſe Doctrines, which he pretends to be raiſed up to revive and raiſe up, ſuch Doctrines as are held in common by us, with all other Profeſſions. Now when it pleaſed God to raiſe up and ſend forth a true Goſpel Miniſtry again, in this latter Age of the World, to reſtore true Chriſtianity to the World again, and to gather out of the many Profeſſions a peculiar People to himſelf; it was agreeable to the Divine Wiſdom, to bring to light that which had been *hidden*, to reſtore to the Nations that which had been *loſt*, to turn People to that which they had been *turned from*, to inſtruct them in that which they were moſt *ignorant of*, which was the *inward* Appearance, Manifeſtation and Work of Chriſt, by his Light, Grace and Spirit in the Heart, for the Sanctification and Salvation of Men. Hence (with reverence and ſubmiſſion to the Supream Diſpoſer) I conceive it hath come to paſs, that they whom the Lord hath ſent forth to preach the Everlaſting Goſpel in this Day, have been led and guided by him, to teach People that which they knew not, rather than that which they profeſſed to know before; to open thoſe Doctrines of Life and Salvation, which the People were *ignorant of*, and Strangers to, rather than thoſe which they were acquainted with, and had been all along trained up in. And this I take to be the reaſon why, though theſe Doctrines, which G. K. ſays we hold in common with other Profeſſions

fessions, have always from the beginning bee
asserted, and on all occasions maintained and de
fended, and sometimes more particularly open
ed; yet those Doctrines that respect the in
ward Appearance and Manifestation of Christ Je
sus, by his Light, Grace and Spirit shining and
working in the Hearts of Men and Women, from
the beginning, carrying on, and perfecting the
Work of Regeneration, Sanctification and Sal
vation, have been more largely insisted on, and
more frequently inculcated to the Hearers, a
being Doctrines either not at all, or not right
ly understood by those of other Professions, and
for that reason disallowed and opposed by mos
And surely this can be no cause of wonder, muc
less of stumbling, to any that shall well consi
der the consistency of it with right Reason, and
its agreeableness to the End for which the Min
istry is given, *viz. to turn People from Darkness t
the Light*, to inform and instruct them in the
necessary Truths which they are most ignoran
of and to bring them to know the *inward* My
stery, of Christ being formed in them, and
becoming the hope of Glory to them; as the
before knew, and professed the History and Do
ctrines of the *outward* Mystery of Christ's Incar
nation, Birth, Passion, Resurrection, Ascen
on, Mediatorship, *&c.* And therefore, dea
Friends, I cannot but think, (and conclude tha
ye also will think) *G. K.* the more to b
blamed, in taking occasion to *stumble and cavil* a
this, and giving thereby occasion to the Adver
saries of Truth, in all Professions, to *stumble
and cavil also*, who had no *ground* for their Je
lousi

Jealousies and Dissatisfactions *before*. For though he, to excuse his Books, pretend *they have been, and will be of great service for the removing those Jealousies and Dissatisfactions that many of all other Professions have entertained against us, occasioned* (he says) *either by the obscure and unwary Expressions of some of the same Profession with us, or by the ignorance or unsoundness of some others*: Yet it is plain enough, that whatever Jealousies or Dissatisfactions any of other Professions had entertained against us, on this account before, they had no ground nor occasion given them therefore; whereas now *he has given them occasion*, though unjustly and without cause, to entertain *strong* Jealousies of us; wherein the *real difference* and mischief of his Books is far greater, than his *imagined service* could be. And he, by calling that *rash* Censure, of obscure and unwary Expressions upon some, and Ignorance or Unsoundness upon some others, of the same Profession with us, has shew'd *a proud Conceit* of himself, rendred himself an *Accuser of the Brethren*, and an *Informer against them*, and taken upon him to abet and justifie the Jealousies and Dissatisfactions of our Adversaries, which none but an *Adversary*, how *covertly* soever *masked* for a Friend, would have done.

But this sort of *Detraction* is so grateful to his Humour, that he forbears not publickly in his late Book, p. 10. to propose *the noting, correcting, and amending of whatever weak, and unsound or unjustifiable Expressions, Sayings, or Passages are to be found in any Books among us, that have happened through human Weakness, or Inadvertency, that are*

offensive and stumbling to other Professions, and hurtful to the weak among our selves; whereby he suggests that such unsound or unjustifiable Expressions there are in Friends Books, and he pretends that this correcting work (which his Fingers seem to itch to be doing) would be an imitation of the Example of blessed *Sem* and *Japhet*, *who taking a garment went backward, and covered their Fathers nakedness*. But he should remember and consider, that blessed *Sem* and *Japhet* did therefore go backward, that they might not see their Fathers nakedness, which *execrable* Ham *had discovered and exposed*, and was therefore by his Father cursed. Whereas his Proposition of *going backward* (to revise and correct the Books of Friends) is with purpose to *hunt* for, *discover* and *expose*, if he can, the *nakedness* of such, as in comparison of himself, may justly be reputed and called Fathers in the Truth; wherein he has greatly *mistook his point*, and has taken up *Ham*'s work, instead of *Sem*'s and *Japhet*'s. But for all his talk elsewhere, p. 9. of the Collections he has made out of Friends printed Books, he doth not seem here to have been heedfully conversant in them, when he says, *Is it not high time that by the general consent, advice and approbation of the most judicious, wise and understanding Friends now alive, all the most necessary Principles and Doctrines of our Faith, both common and peculiar, should be published and made known.* Is that, as a *new* thing, to be done now? What Principle, or Doctrine of our Faith, either common or peculiar, can he assign, that hath not been published and made known, pre-

haps before he knew either our Faith or us, as early as he endeavours to render himself amongst us?

In his eighth and ninth pages, he labours to acquit himself from having imposed upon Friends in Matters relating to Faith or Discipline. He mentions *a Form of Confession*, which he calls, *An Account of our sincere Faith*, which he says he writ, but never imposed. He mentions also another Paper of his called, *Gospel Order and Discipline improved*, which he would not have taken for *imposition*, because he says it was propounded by way of *Query*. But if this be the same which I saw at the Yearly Meeting, among many other particulars in it, tending to run us into the Professors *formal way* of Church-Fellowship and Communion, one is to make a *verbal confession* of our Principle and Chief Doctrines, the *Door of Admittance* into our Society, either by making a *Declaration* thereof at length, or by answering *Yea*, or *Nay* to *Questions* put for that end. And though that whole Paper be, as to Faith, proposed by way of *Query*, from whence he would infer it is no *imposition*; yet, with respect to a *verbal Confession* of Faith, I observe he says in p. 22. of his Reasons and Causes of the late Separation, *We are convinced and perswaded in our Consciences, that God calleth us to separate from such Unbelievers, and not to be yoked together in Church-Fellowship and Discipline with any that we can not prove by Confession of the Mouth, that they are found in Faith, touching these necessary and fundamental parts of Christian Doctrine.* By which I do not, as I would not, and think I do not,

mistake him) *he imposes a verbal Confession of* Faith upon all, who would be admitted into his Society, which is a principal Article in his Paper before-mentioned, called, *Gospel Order and Discipline improved.*

In what he infers from *R. Barclay* he *mistakes* him, I suppose; I am sure he *wrongs* him. He says p. 8. *That some Principles and Doctrines, and Points of Faith are necessary to be agreed upon, together with the Practices necessarily depending thereupon, and to be owned, professed and declared by us to be as it were, the Terms that draw us together, and the Bond by which we become centred into one Body and Fellowship, and distinguished from others, (yet not this so the Bond, but that we have a more inward and invisible, to wit, the Life of Righteousness) is the express Doctrine and Testimony of R.* Barclay *his Book, called,* The Anarchy, &c. p. 48. These are neither *R. B*'s words nor sense in that place. His words are these; *We being gathered together into the Belief of certain Principles and Doctrines, without any constraint or worldly respect, but by the meer force of Truth upon our understanding, and its power and influence upon our Hearts; these Principles and Doctrines, and the Practices necessarily depending upon them, are as it were the Terms that have drawn us together, and the Bond by which we became centred into one Body and Fellowship, and distinguished from others. Yet this not so the Bond, but that we have also a more inward and invisible, to wit, the Life of Righteousness,* &c. Now observe, *R. B.* doth not here say, as *G. K.* says, his express Doctrine and Testimony here is, that some Principles, and Doctrines, and Points

of Faith *are necessary to be agreed on*, (as if Men were to contrive and *cut out their own Terms*,) and before they entred into a Society or Fellowship, should consider, consult and conclude among themselves what Principles, Doctrines and Practices they would have to be the Terms and Bond of their Society; much less that an owning, professing and declaring those Principles, Doctrines and Practices, should be the Terms of that Communion. But that those Principles and Doctrines, and the Practices necessarily depending upon them, which we, *by the meer force of Truth upon our Understanding, and its power and influence upon our Hearts*, without any constraint or worldly respect, are gathered into the belief of, are *as it were* the Terms and Bond, *&c.* So that he does not make a *bare Profession, verbal Confession*, or *Declaration* of those Principles, Doctrines and Practices to be *any Terms at all*. The Principles, Doctrines and Practices themselves, he calls not the Terms and Bond *strictly* or *properly*, but *as it were*. But the Terms and Bond, strictly and properly speaking, are, with *R. B. The Life of Righteousness*, which is inward and invisible. So that from this place of *R. B.* rightly given, and truly stated, *G. K.* hath no strength or countenance for imposing a verbal Confession or Declaration of Principles, Doctrines, and Points of Faith, as Terms of Fellowship among us.

But I observe he uses to make bold with his *Country-man R. B.* by the Credit of his Name to *impose* upon his unwary Reader. For in his Book, called, *Some Reasons and Causes of the late*

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Separation, p. 16. he proposes, *That we agree together to put* Robert Barclay's *Doctrine into Practice, in his Book called*, The Anarchy of the Ranters, *&c.* § 4. p. 32, 33. § 6. p. 48, 49. which (says he) *is, To declare our Faith and Perswasion in certain Fundamental Doctrines of the Christian Faith and Religion, that by the same, as well as by a good Life and Conversation, it may be known who are qualified to be Members of our Church; and that every one owned to be a Member of our Church, declare his Faith and Perswasion in every one of these Fundamentals, which is a secondary Bond of our Union, the Spirit being the Principal, which may be easily done by answering to some plain Questions with Yea or Nay.* What Reader would doubt but that this was *Robert Barclay*'s Doctrine, and that *G. K.* had taken the words before recited out of *R. B*'s Book before cited. But I assure you, Friends, upon my own diligent search, these are neither the words, nor the Doctrine of *R. B.* in that place, as any of you, that have that Book of his may see, and which I desire you to see, that ye may thereby more fully see *G. K*'s *unfair Dealing.*

His urging *lesser matters, as plain Language and Habit, refusing to salute with the Hat and Knee, and Mens and Womens Meetings, to be made and accounted by Friends Terms of their Communion, and his appealing to all intelligent Friends, whether it be not so,* shews his Ignorance and Error. I believe he will find no *intelligent* Friend, that will own any of those things to be *Terms of Communion* among us. *Fruits*, Effects and Signs, I grant they are (where they are sincerely and honestly

honestly performed) of that *inward* and invisible Life of Righteousness, which is indeed the true and *proper* Term and Bond of our Communion. But if every one that would speak plain Language, wear plain Habit, refuse to salute with Hat and Knee, and go to Mens or Womens Meetings, should be thereby intitled to our Communion, we should be in an ill case; there being many, who out of sinister Ends, are forward enough to come into those things, without regard to the Life of Righteousness mentioned before. And of those who have gone out from Friends, and wholly renounced their Communion, some retain some of these things, others other; and I suppose *G. K.* himself, and divers of them that are joined to him, may be willing for a while to retain them all, notwithstanding their being gone into an open Separation from Friends. But although we do not make *those outward* things (mentioned before) the Terms or Bond of our Communion; but that Divine Life and Power which brings them forth (where they are rightly brought forth): Yet in as much as we assuredly know, that the Testimony born in those outward things (plain Language, plain Habit, and refusing to salute with Hat and Knee) is *of God*, and is that which God hath led his People into, and required us to bear; and that *our Mens and Womens Meetings are of God's Institution*, for the service and benefit of his Church; if any would pretend to be of us, and by practice contradict our Testimony in the former, or *oppose* the latter, such would thereby manifest to us, that they were

either

either not come to, or departed from, that divine Power and Life of Righteousness, which is the Term and Bond of our holy Fellowship and Communion; and might therefore be justly refused by us, without making those outward things, the Terms of our Communion.

That Christian and gentle advice which the Yearly Meeting gave him, *to retract the bitter Language in his Books*, he Spurns disdainfully at, and flies at some that gave it; pretending also *that he can prove that Language to be due unto them to whom he hath given it.* Yet in his Plea of the Innocent, p. 11. says, *As for his giving hard Names and Words to any, it was but conditional, upon Supposition of their holding such Errors, which they did seem to favour*, &c. So liberal he has been, it seems, of his ill Language, that he stuck not to bestow his hard Names and Words, on such as displeased him, *conditionally*, and *upon Supposition* of their holding Errors, or *Seeming* to favour them. But though he like not to retract his bitter Language: Yet *the Acknowledgment* he made in the Yearly Meeting of his Passions, Weaknesses and Infirmities, he readily retracts; thereby shewing, that either he was *not sincere* and plain in his then making it, or is since *grown worse*, in endeavouring to Justify those unruly Passions, which he then Seemed Sensible of, and made a shew to condemn. He says, *For my inward Defects and Infirmities I am only accountable unto God——but to Men I am only accountable for my Words and Deeds; and as I have not acknowledged to any (nor seen just cause so to do) so they have not proved me guilty of either Words or Deeds*, that

the Truth condemneth in relation to those matters, whereof some have accused me. How can this hang together? That he did *Acknowledge his Passions*, &c. In the Yearly Meeting, is known to many, and not denied by himself; that he is *Accountable to Men for his Words and Deeds* he now grants; That *Railing* and *Reviling* Language, *Rude*, *Unruly* and *Turbulent* behaviour are Word and Deeds, every Man knows; and every Body that Reads his Books, may find him therein *Guilty of the one*; and every one that was present during the Yearly Meeting, must needs see him *Guilty of the other*, and that to a very high degree. Yet here he says, *He hath not acknowledged unto any (nor seen just cause so to do) himself guilty of either Words or Deeds, that the Truth condemneth in relation to these matters*, &c. What was it then, for which he did acknowledge his Passions, if it was not for either Words or Deeds, that the Truth condemneth? Is there not *Prevarication* and *Falsehood* in this? *I Judge it is more Christian* (says he) *and a greater argument of a Man's Growth towards Perfection, to acknowledge his Sinful infirmities, in the sight of God or Men, and to be Humbled under the sense of them, than like the proud Pharisees to justifie ones self*, &c. This acknowledgment of his *Sinful infirmities*, must needs be understood of the acknowledgment he made in the Yearly Meeting; for it is here urged by himself in commendation of himself, for having made it: (and he had said in the Period just before) *As to my humane Imperfections, it is not well so to glory over me*, &c. This is an acknowledgment plain enough, that he did make such an acknowledgment, and that he reckoned

koned (as I also should, if he had been sincere therein) that he did well in making it. But why then doth he now *deny it again*, and say, *As I have not acknowledged unto any (nor seen just cause so to do) so they have not proved me guilty of either Words or Deeds, that the Truth condemneth in relation to the matters*, &c? Doth not the Truth condemn Sinful Infirmities? Yes sure. And as it is truly Christian, to acknowledge them sincerely: So it is truly *Unchristian* to deny that acknowledgment again; which he would not have done, had he indeed been sincere in making it, and right Humbled under the sense of them: Much less would he have smitten secretly, and in the Dark, as he has done, at others, whom he compares to *the Proud Pharisee*, and whom he charges with having *greater and more Humane weaknesses* than he, *though they have neither the Sincerity nor Humility to acknowledge it*. Whereby he again implies that he had both the *Sincerity and Humility* to acknowledge his own human Imperfections or Sinfull Infirmities; which if he had, he hath now shewn the greater *Insincerity* and *Pride* in denying it. It was not to *Glory over him* (as he misrepresents it) that that acknowledgment of his in the Yearly Meeting was mention'd in the Account of the business; but to *do him right*; that since the disorder of his Spirit, and his *unruly* Behaviour was so great and notorious, the Sense he seemed so many times to have, and the acknowledgment he made thereof, might be taken notice of also, as a motive to others (as well as it had been to the Meeting) to exercise the more Compassion, Charity and Patience towards him. But he see

to be apprehenſive, that the mentioning thereof *May leſſen his Reputation and Chriſtian Teſtimony among Friends.* So that as loudly as he exclaims (without cauſe that appears) againſt others, for *covering and cloaking* groſs and vile Errors, he would have been willing, I perceive, to have had his own *diſorderly* Paſſions, and *turbulent* Behaviour *covered and cloaked*, for his own Reputation ſake, and Chriſtian Teſtimony (as he calls it) among Friends. But as well may *a Fountain ſend forth at the ſame place ſweet Water and bitter, ſalt and freſh* (which the Apoſtle *James* denies it can, *Jam.* 3. 11, 12.) as a *Chriſtian Teſtimony* proceed from that Spirit, which led him into thoſe *unruly Paſſions*, beyond what I have lightly ſeen in Men of the loweſt pretences to Religion. And if (as the ſame Appoſtle ſays, *chap.* 1. *ver.* 26.) *that Man's Religion is vain, who ſeeming to be Religious, bridleth not his Tongue, but deceiveth his own Heart:* ſurely vain it is to expect a Chriſtian Teſtimony from ſuch an one.

It is ſtrange that *G. K.* complaining ſo oft, as he doth in his Books, of his having been *condemned in* America *without all hearing, Conviction, or Tryal* (though that is both denied and diſapproved by the Friends there) ſhould alſo complain of the Yearly Meeting, for not condemning the Friends there, *Without all hearing, Conviction*, or *Tryal*, which it muſt have done, had it condemned them there, who are abſent, and diſtant ſeveral thouſand Miles. But it is more ſtrange, that after he hath *broken from the Unity*, and gone out into an *open Separation* from Friends, he ſhould have the hardneſs, to ſay in his Poſt-

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ſcript, *I declare my Real and Sincere intention, to remain in Unity with all faithful Friends and Brethren every where.* His declared intention to *continue to meet with Friends*, is that, my Friends which doubt not ye will be ſo far from denying to him that ye will deſire he may ſo meet with you that he may come to be *Bowed* and truly Humbled before the Lord, and made effectually ſenſible of, ſorry and truly penitent for, his out-going from Truth, and the Unity of Friends, both in Spirit and Practice: Which if he come not to but continue to meet with you in the ſame Spirit and Mind, in which he went out from Friends and made the *Breach* and *Separation* elſewhere his Meeting with you will be but a *Burden* to you and an *aggravation* of *Condemnation* to himſelf. But his *continuing to exerciſe his Gift of Miniſtry* (as he expreſſes it) *amongſt you*, while he continues in that *evil Mind*, and Spirit of Contention Diviſion and Diſcord, wherein he hath of late appear'd, muſt needs be *a very great Exerciſe* and Burden to you, till the Lord ſhall be pleaſed to eaſe you of it.

He ſays, *It hath not been his way, to uſe any interruption or diſturbance toward any, but to behave himſelf orderly and peaceably towards all.* This is *ſmoothly*, but *falſly* ſaid, and by this may his Truth and *Sincerity* be judged of. For at the very firſt publick Meeting he appeared in at *London*, after his *laſt* arrival in *England*, he gave ſuch *Interruption*, and made ſo great *Diſturbance*, as the like hath ſcarce been ever known in any Meeting in that City. This many that were at thoſe Meetings are witneſſes of. Yet hath he the con-

confidence now to say, *It hath not been my way to use any Interruption or Disturbance towards any, but to behave my self orderly and peaceably towards all.* Which single Passage is of it self enough to render his whole Books *Nauseous*, to as many as have the knowledge of the disturbance he made at those Meetings. Besides what he hath done at other Meetings since:

Again he says, *I would have none to entertain Jealousies and evil thought concerning me, as if I did design any Breach among faithful Friends*; when as he has already made a great and open Breach in *America*, and is with his Copartners, Labouring and Endeavouring to make the like here; and that with such (I hope, groundless) hopes of Success that some of them have adventured to represent the Yearly Meeting as divided, and all the Judgment given therein, *the Judgment of a Party, or Faction of that Meeting.* And *G. K.* himself, in his late Book, called *The Causless Ground of Jealousies*, &c. *removed*, p. 6. having recited part of that Sentence in the Yearly Meeting's Paper of advice to him, *viz. It is the clear and general Sence of this Meeting, that G. Keith and the Rest concerned therein with him, were not Acted in God's Wisdom and Counsel therein*, &c. Says, *But we do well know it is not the general Sence of Friends to blame us.* This shews he not only Laboured to make, but thought also he had made some *Breach* among Friends concerning him, and had drawn some to be of a *contrary Sence*, to be clear and general Sence of the Yearly Meeting in that matter, and yet at the same time says, *I*

would have none to entertain jealousies & evil thoughts concerning me, as if I did design any Breach among faithful Friends. What he adds of his Travel, Tears Labour in the Work of the Ministry, and his great success therein, in being an Instrument to the bringing many into the Blessed Unity, favours of a boasting Spirit, and had been more comely from anothers Pen, than from his own: I would by no means detract from, or depretiate his former Labours: Yet I cannot but express my fear that he hath been Instrumental to draw many more from the Blessed Unity and Fellowship of the Gospel, than ever he brought into it: For which the Doom was long since set, *Ezek.* 18.24. But that he may *proceed no further* therein, nor any more be beguiled by him, is my Earnest Desire, and the End of this my Undertaking. For I felt a Concern upon my Spirit, in the universal Love of God, to salute the whole Flock of God by way of Epistle, and therein to lay open something of the Nature, Work, and mischievous Design of that Spirit, which now works in these Instruments of Discord and Division; and to warn all Friends to beware thereof.

Wherefore, dear Friends, every where, *be warned, be ye warned*; and being warned, be *armed* against the Assaults and Allurements of the Enemy, into whatsoever Appearance he *transform* himself, and by whatsoever Instruments he works: For he is a *Subtil* Adversary, a *Cunning* Hunter, an *Adulterated* Spirit, that hunts for the precious Life to destroy it. But Friends, *ye have an Unction from the Holy One*,

and as the Anointing, which ye have received of him, abideth in you, abide ye in it, and keep close unto it, so shall ye not need that any Man teach you; but the same Anointing which is Truth, and no Lie, will teach you, will lead you, will direct, guide, keep, and preserve you out of the power and reach of the Destroyer, and will give you a *savour in your selves*, and a *Discerning* of this Spirit, and its work of Division and Separation *not to be of God*; but to be the old rending Spirit, that would *lay waste* the Heritage of God, and *scatter* what God has gathered. Which having been discovered and laid open in its former appearances, hath now put on a *new Dress*, and taken up a *new Pretence*, different from the former, and works in and by *new Instruments*, that it may the more easily deceive. But the Light discovers it, and its Instruments, to be *Enemies to God*, and their Works manifest them to be out of the holy peaceable Truth, who are in the *Heats*, *Passions*, *Rage* and *Fury* one while, and by and by *Soothing*, *Fawning*, *Flattering*. Therefore, Friends, dwell in the Light, which makes all things manifest; and keep your Habitation therein, and your Eye *single*; so shall ye see plainly the way of the working of this *Carping*, *Cavilling*, *Treacherous* Spirit, which hath *laid Trains* to ensnare and betray the simple, putting *Captious* Questions, in *dark* and *ambiguous* Terms, on purpose to get advantage on the Answerers; who though honest, sincere and conscientious to God, yet through unskilfulness in such Questions and

Terms, might haply drop some weak Expressi-
on, which the Adversary forthwith catching
and perversly straining to the worst Construction,
published to the World, thereby exposing not
the particular Persons only, but even our holy
Profession, and the blessed Truth it self which
we profess, to the scorn, derision and contempt
of the World. Ah Friends, can such work be
of God? Ye know *it cannot*. The Light hath
discovered whence it arose, how it hath been
wrought, and for what end; and the Lord is
greatly offended with it, and with all that have
an hand therein; and sore, and heavy will his
Judgment be, in the great Day of Accompt, up-
on all that shall be found joined to this Trea-
cherous Spirit. Therefore, Friends, in the
tender Love of God, I beseech and warn you all
stand clear of it, join not to it, touch not with it,
nor give any countenance or incouragement to
it, or to any that are Agents for it, or Instru-
ments in its Work. But stand up in the Testi-
mony of God against it, and travel in Spirit with
the Lord for the recovery of those *simple ones* out
of its snare, who through the *subtilty* of its work-
ing, and the *cunning Craftiness* of some of its In-
struments, have been beguiled and drawn there
into. And this know for certain, Friends, that
the way to recover the deceived, is to discover, and
open and witness against the Deceivers. The God
of Peace be with you all, direct, guide and keep
you all in his peaceable Wisdom, and fill you
more and more with his heavenly Power, that
therein ye may stand up faithful Witnesses for
him

him, and be instrumentally Saviours unto others. This is the sincere Desire, and earnest Breathing of

The 25th. of the 6th. Month 1694.

Your Friend and Brother, in the Fellowship of the Gospel of Christ Jesus our Lord,

T. E.

POST-

POSTSCRIPT.

TWO things I take notice of, in the Pamphlet Subscribed by *R. Hannay*, which I thought not so proper to be medled with before, because I would not interweave them with the foregoing Discourse. One is, that in the Introduction to the Queries, p. 9. the Yearly Meeting at *London* is blamed because the several Members thereof did not set their Hands to their Paper of Advice and Judgment given to *G. K.* but ordered the Clerk of the Meeting to Sign it on the Meeting's behalf. This is there urged as *a just cause of Suspicion, that they were not acted by the Counsel of God.* But in this the *Caviller* is both *weak* and *unjust*. *Weak*, in not considering that in great Assemblies, whether Civil or Religious, it is both usual and convenient that the Acts of the Assembly be signed by the Clerk belonging to it, or by some one Member, in the Name of the whole. *Unjust*, in blaming the Friends of the Yearly Meeting for that, which (it seems) was the Practice of their own Adjourned Monthly Meeting (as they call it) at *Philadelphia*, where three several Judgments, given in three several Cases, were Signed, by Order of that Meeting, by *J. W.* (whether their Hired Clerk, or a Member of that Meeting, is not material)

as *G. K.* hath ſet them forth in his Book called, *Some Reaſons*, &c. *of the late Separation*, p. 11.

The other thing that I take notice of is, *Their oppoſing the Judgment of a Yearly Meeting* (as they call it) *at* Burlington, *to that of the Yearly Meeting at* London; whereas upon inquiry I find that that Meeting at *Burlington*, from which that Judgment was given in favour of *G. Keith*, was a *ſeparate Meeting*, made up moſtly of ſuch as uſed to go to their ſeparate Meetings in thoſe parts, (and ſome others, who ſeldom or never went to Friends Meetings at all) in oppoſition to the Yearly Meeting of Friends, holden in the ſame Town, at the ſame time. And how properly it is called a Yearly Meeting, that never was before, nor perhaps may ever be hereafter, deſerves to be conſidered.

The END.

ERRATA.

Page 13. line 12. read *contained*: p. 15. l. 21. r. *many Pages*: p. 16. l. 4. r. *Mouths*: l. 19. r. *paſſed*: p. 17. l. 9. after Meetings, *dele* the Comma: l. 12. after Papiſts, *dele* the Comma: p. 23. l. laſt, f. *we*, r. *be*: p. 25. l. 28. f. *at*, r. *as*: p. 39. l. 7. r. *Scriptures*: l. 14 and 15. r. *Diſcipline*: p. 45. l. 26. f. *thither*, r. *hither*: p. 46. l. 2. f. *hath*, r. *have*: p. 49. l. 2. r. *Quakers*: p. 56. l. 7. f. *from* r. *for*.